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at hand, to do the work for him. Similarly, to touch a dead body is revolting to him.

(d) A woman's grave must be deep enough to hide her bosom if she were placed upright.

(e) A man's grave need be only 4 feet deep, i.e. up to a man's middle, or his knees, if there is no time to bury him properly.

(f) No woman ever accompanies a dead man's funeral procession, and as few persons as possible attend any actual burial. This is unlike the *hadhar* (town) custom, when friends all go to see a man buried, and vie with each other to carry the body, if only for a few seconds.

(g) Up to the third day after a man's death his friends visit his son and console with him by quoting various regular forms of comforting phrases,* such as: "He was a good man, and this has happened from Allah." "It happens to all men and to all people born of woman." "May Allah replace him who has passed away." If a man has lost his son the words "may Allah grant you another son in his place", etc., *Allah yikhlif 'alaikum* are used. The man condoled with will reply, "Thanks be to Allah, Allah is omnipotent".

The Badawin's idea of Heaven or Paradise is simple and pleasing and I have often discussed this subject with him.

Paradise means to him a land where it is always spring (*rabi'*), with plentiful and permanent green grazing (*'ushb*), water flowing in abundance from springs and small rivulets, a place where no unpleasant things are met with such as are prevalent in this world (hunger, lack of water, dried-up pasture, camel disease, etc.).

In Paradise all a man's tribe live together in pastures green, he meets all his friends and relations. No one grows old—all live for ever. They marry and give in marriage, and every person has an extra large tent, large herds of camels and sheep and many children. Should a person have lost children in this world, he or she will meet them in Paradise, grown to the age they would have been if they had lived, and the children will welcome and greet their parents as at the end of a journey.

I once asked Amsha, wife of Salim al Muzaiyin, if she would be Salim's wife in heaven, as she was here. She replied that she would know him and her children, and live close to him, and visit her children

* Such formulae of condolence are: (1) *Allah i 'awkum ajirkum* (when grown up has died, such as a son); (2) *Allah yuhsin ajirkum* (for child's death); (3) *Allah i 'awkum ajirich* (for women).

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The Badawin Hell

Chap. XIV

by him, and be supremely happy, only she could not cohabit with him, as in Heaven Salim would have to live with his first wife, who died long ago, and before he took her. This seemed no hardship to her, however, and was taken for granted.

The Badawin idea of Hell is equally satisfactory. A man going to hell will meet with, and find there as his constant companions, everything he hated in this world, and every natural difficulty that made life a curse for him in this world.

There will be perpetual hot and blistering summer, his camels and sheep will always be short of grazing, he will never see green grass or springs of water, and he must for ever and ever break his back drawing water for his thirsty flocks and family from wells which are deeper than anything in this world. He will be a bondman all his existence and servant to an "inferior" tribe, without *sharaf*, *'ird* or *'asâbra* (honour, name or tribe). He will have no decent herds or flocks.

In Heaven the sun, moon and stars always shine; in hell never. Allah the One and the Almighty keeps close touch with the inhabitants of both Paradise and Hell, and sometimes allows them out to visit in dreams their loved ones still on earth.

DEATH AND BURIAL IN KUWAIT TOWN

In Kuwait when the body of a man or woman has been washed (*mughassil*) by the professional washers, it is clothed in a long sort of nightgown (*thaub*) extra liberally cut, of fine new white cloth sewn together. A hole is torn for the head to pass through, and it is thus prepared for burial. A dead woman's forehead is bound round with a white piece of cloth (*asaaba*) such as women wear when they are sick, and a headcloth is placed over the head and sewn under the neck and down the front as in a child's *bukhnag*, and a piece of cotton wool with camphor is placed under each armpit. A dead man is treated in the same way except that a white headcloth (*kaffiyah*) is put over his head and tied under his chin. In both cases the finger-nails (*adhafir*) are then carefully cleaned by the washers—this is most important—and arms are folded across his or her chest. Lastly, a white shroud (*chifan*) is placed over the body and the corpse (*jindza*) is carried off by men to the burial place (*maqbarah*). There the grave (*gabr*) is got